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T. FANNING, EDITOR.

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SPIRITUAL LIGHT—No. 11.

TRANCES, DREAMS, IMAGINATION, FANCY, DEMONOLOGY, WITCHCRAFT NECROMANCY, RELIGIOUS AWAKENINGS AND GETTING RELIGION.

WE have seen that Kant and coadjutors, in their *esoteric* investigations, attained merely a subjective conception of Spiritual existence. Reason failed to reveal objectively, the personal Father of the universe, and their highest acquisition led to nothing superior to the boldest *deism.* The school of Paine, we have noticed, professed to attain the identical position, by observations from nature. As extremes, however, are apt to meet, it is somewhat amusing that the Aristotelian and Baconian philosophies meet, in the very imperfect hope that, there is something in this stupendous frame work of nature, that they could afford to honor as the greatest good—an unknown God. But both deism and Transcendentalism, fall very far short of discovering the God of the Bible, and as to the Lord Jseus Christ, and the Immortality brought to light by him, these philosophers have no conception; and in rejecting "Him whom the Father sent," they are left "without hope and without God in the world." In this view of the matter, it might be well to notice the tendency of the doctrine, particularly, of Transcendentalism, in the wise men of the earth.

In Germany, where the highest powers of the learned are given

to the investigation of spiritual light, from the philosophical stand point, many of the great men, of the Churches and the Universities, instead of transcending the revelations of God, have blundered into a region of the darkest skepticism. There is, indeed, but slight evidence of positive belief in the colleges, or the churches. The tendencies are generally, to the regions of doubt and unequivocal infidelity. The speculative, in professing to transcend the revelations of the Prophets and Apostles, have made null and void all the positive appointments of religion, and left their followers in a fearful dream land. Pantheism reigns supreme, with the masses, who doubt the revelations by the Spirit sent to the church on Pentecost. Psycologists sit and sing together, "under their own vine and fig tree,"

> "All are parts of one stupendous whole,
> Whose body nature is, and God the soul."

They are without Christ and without hope, waiting for the great clock of the Universe to be wound up, in order that they may discover the purposes of destiny in their creation.

The history of this pretended philosophical view, styled Transcendentalism is, the unvarnished record of the most stupid unbelief. In a book called, "the Eclipse of Faith," which has had a wide circulation, the author in answering the question, "If the Testament did not reveal valuable truths," said, "Heaven forbid, they are indigenous to the heart of men, and are anterior to all Testaments, old or new." This single statement, is the key to the volume; and the full measure of the whole system of the Gnosis, or immediate light, by the mere effort of the divinity within. Mr. Newman in his "Treatise on the Soul," says, "The soul is the specific sense in which we come in contact with God," and again, he calls it, "The instinct, which seeks after God," and adds, "Let us follow this great and glorious tendency, let us give free play to our nature." This is the very essence of Transcendental philosophy. It is professing to acquire the light of heaven, by the powers of the human mind, without the aid of Divine revelation. Hence, Mr. Newman speaks of the "suggestions of our Spiritual instincts," in a most confident manner. This "instinct" he says, "is higher than all law," and thus, he makes void all that Heaven has revealed, and in his book called, "Phases of Faith," he undisguisedly rejects the Bible for containing contradictions

and encouraging "immoralities," and substitutes what he styles the "Higher Spiritualism," of the souls instincts, which rise not above the lowest Feticism. See pages 224 and 228.

France's most distinguished Psycologist, M. V. Cousin—a strict follower of Kant, declares in his work, on "The True, Beautiful and Good," "The most touching proof of the existence of God, is the spontaneous impulse of the heart, which suggests to us the confused idea of an infinite and perfect being, and fills us with inexpressible emotion, and moistens our eyes with tears." p, 356. We must say that, had Cousin, never received intelligence through Divine revelation, no impulse of heart, would have made a suggestion to him regarding an Infinite Being who built the world and controls the destiny of mortals. American writers of the Transcendental school, employ the identical style of their European brethren, Henry James of New York, speaks defiantly of the "Spiritual instinct which constitutes the first step in man's affirmation of the Divine humanity." Lectures p. 265. Mr. James has, "The New Theology," springing from the "Divine humanity," to pronounce "The literal Christianity absurd and superstitious." This is but the sure result of Transcendental speculatiou.

The greatest scoffer, however, of the meek and lowly Redeemer of this country, was Theodore Parker, of Massachusetts. He hesitated not to declare that, "Man through religious sentiment, has connection with God, and his spiritual wants are supplied by natural revelation, inspiration and suggestion." Discourse p. 180.

This view makes void all revealed law, and all authority of the word of life. He says indeed, that, "Conscience is still, god with us." p. 219. and finally, "God still speaks in Reason and conscience, We want real christianity, the absolute religion." p. 472. With the theory of "absolute religion." Mr. Parker could but reject the Savior and all his appointments.

We offer but a single additional reflection in reference to the Transcendental philosophy, or direct spiritual light. When we reflect that, the Psycological Professors of the colleges generally, not only of America, but of the world—zealously inculcate the doctrine of a direct apperception of spiritual truth, by the exercise of spiritual instincts—our hope as to the future, is by no means flattering. The cause of revealed religion, is forced to contend against fearful odds; but God still reigns, and we should tak courage. There are, however, various statements of the sam doctrine, with which the people generally are not familiar, to whic we consider it our duty to call attention.

TRANCES.

It is not our province to treat lightly, any matter that exerts a wide spread influence, either for "weal or woe." Trances have been in the world from the beginning, and they have often exerted a powerful influence, both for good and for evil. The word is from the Greek *ekstasis*, which we render by the English word Ecstacy, and denotes a fixed state; a state, in which the mind is so absorbed in the contemplation of what may be evil or good, that it is for the time, lost to every other subject. Hippocrates used it, to denote the loss of conscious perception. In epilepsy, persons frequently pass into a kind of ecstatic state, which shuts them in from outward influence. More freqently than otherwise, the cause of this state of excessive excitement, is to be traced to strong religious feeling. It has been said, that most of those who have left the stamp of their own religious character on religious history, have been liable to pass, at times into this abnormal state. The union of intense feeling, strong volition, and long continued excitement, is considered favorable to this state of mind. While the word is not found in the Hebrew of the Old Testament, there are various examples amongst God's favored people anterior to Christ, of persons in a state of *ecstacy*. When God appeared to Abraham for the purpose of making promises, "A deep sleep fell upon him, and a horror of great darkness, and he beheld a smoking furnace." Gen. 15, 12. In a state of great excitement Jacob saw, "A ladder set on the earth and it reached to Heaven, and he saw the Angels of God ascending and descending on it," and when aroused, he said, "surely, the Lord is in this place, and I knew it not. How dreadful is this place. This is none other but the house of God, and this is the gate of heaven." Gen. 27, 17.

Balaam in ecstacy, "saw a wonderful vision of the Almighty, having his eyes open." Nu. 24, 5. It seems most clear that, in certain instances, the gloom of ecstacy, was the result of madness; and hence, one who became mad, to make himself a prophet, was to be put into prison, or into the stocks," Jer. 29, 26. In the Christian dispensation also, we find persons subject to trances. At the sight of the damsel, brought to life by the Savior, Peter James and John, were astonished with great astonishment. This was a state of ecstacy or, a trance condition. At the cure of the palsy, the spectators were "amazed," and said, "we have seen strange things to-day." Lu. 5, 26. "A trance fell upon Peter," "when he went into the temple to pray." Ac. 10, 10. It seems

most plausible that, the Apostle was so overwhelmed that, he looked off from time things, and steadily fixed his heart and eyes on Heaven and things divine. In this state, he saw the sheet tied at the four corners and suspended, bearing all kinds of creatures, and a voice came to him, to kill and eat." From this, he learned that, God was no respecter of persons, and so he preached to the Gentiles,

Paul was also, "In a trance, or ecstacy, at Jerusalem, and saw the Lord, saying unto him, get thee out quickly." The most remarkable ecstacy, was that recorded of Paul, when he was caught up to the third heaven—a very exalted spiritual condition—and heard words, not lawfnl to be uttered." 2 Cor. 12, 2. The state of excitement denominated ecstacy, or trance, was witnessed in primitive times as a condition greatly to be desired. In this state, the Lord saw proper to make special and valuable communications, and no doubt the Apostles, and others who spoke by the Holy Spirit, rejoiced exceedingly, when they could bring their hearts to a condition that, would enable them to look and "feel" after God with all the powers of the soul. Good men and women in every age since the days of the Apostles, have delighted to enter their closet, and so perfectly abstract their minds from the world and all its influences, as to look intently to the Father of their spirits. It is a state which all christians should anxiously seek. Enter your closet, dear brethren, and when you have shut the door, look to God in fervent prayer, and you will see and feel what the people of the world cannot appreciate. Notwithstanding the trance state, or the state of deep ecstacy, or fervent religious feeling, is desirable, it has been greatly perverted and employed for wicked purposes. We have no doubt, many from sheer ignorance, have so worked upon themselves, or suffered others to operate upon them, as to cause a suspension of all sensible apprehension of what was passing for hours; but with no beneficial results. We have seen innocent youths, thoughtless girls particularly, so overwhelmed from religious ignorance, as to loose their consciousness for many hours, and when finally aroused from their stuper, they felt not only very much injured in their own estimation, but appeared so also, in the estimation of all right thinking persons. Hence, such a condition, should be earnestly avoided,

Others work themselves under trance influences, with evil, and only evil intent. From our early childhood, we were quite fa-

miliar with trances and visions, which might have been strictly classed with demoniacal influences. We recollect, almost a half a century ago, spending a night in witnessing trances caused by witches that entered through the key hole, to make a beast of burden of the unfortunate subject. We remember well, another woman, who readily entered into the ecstatic state and passed into Paradise, into Heaven and Hell, and who could give quite as minute descriptions of persons seen, as modern spiritualists do. We are asked, if these phenomena were all the result of ignorance and hypocracy? Most of them, were executed with evil intent. We recently saw a girl in our immediate neighborhood, who had learned at a revival meeting, how to shout, how die away, and remain, as she called it, dead for hours; and how to come back into life, with redoubled energy in the performance. All this, she was fond of, and would go through the whole performance with the most intense interest, for a very small stick of candy; and often, as a mere entertainment for her friends. Such hypocritical exercises were evidently in the days of inspiration considered as of the devil. They should be so regarded still, and should be encouraged by no one who loves the religion of the Savior.

DREAMS.

The very strong tendency to listen to dreams, induces us to make some quite plain statements on the subject. Dreams exert a much greater influence on society generally, than the people are willing to admit. In fact, many heartily laugh at dreams, who at the same time, are more under their influence, than their waking senses, the laws of the land, or the words of eternal, life will justify.

Dreams are the result of the exercise of only a part of our faculties, while others are inactive or asleep. We have all witnessed intense interest in both man and beast, from this partial exercise of the mental faculties. The possibility is that, all dreams are from the activity of the perceptive, and not the reasoning, or reflective faculties. The horse and the dog, especially, evince the deepest emotion from dreams, and yet, we are not willing to attribute to either, reflection or reason. It is clearly revealed in the scriptures that God, under both Old and New Testament dispensations, made revelations to persons in dreams; but it should not be contended that, the mind is at the time, in the best condition to hear God. The Heavenly Father, seemed in ancient times, to select dream moments for the purpose of makiug revelations, more to make his power known, than otherwise. We do

not wish by any means, to convey the idea that, a dream ever contributed in the least, to the giving of a revelation. We once heard Dr. N. L. Rice, argue that revelations in dreams were positive evidence, God made communications to man without words, independently of the ordinary signs of ideas. The truth of the conclusion, we had the honor at the time of denying, and of maintaining that our father never made a spiritual communication, either in the waking nor dreaming state, but through words, which could be understood by the persons for whom they were intended. Neither is it true that, the spirit operates in sleep, or in dreams, but through words addressed to the understanding heart.

Solomon says, "A dream comes through the multitude of business." Prov. 5, 3. The mind actively engaged in any direction, will leave faculties still operating in sleep; and our recollection of dreams, satisfies us that, generally, the identical powers most intensely employed when awake, will be most engaged while we sleep. From over taxing our digestive machinery before sleep, strange and fearful things are dreamed. But persons of good habits, and a clear conscience, seldom have unpleasant dreams. We should endeavor to answer the question, what do dreams foretell? what do they reveal? We answer, nothing. They never made known a new truth, and never foretold a future event. It is said, "A hungry man dreameth, and he eatheth, but he waketh and his soul is empty; and as when a thirsty man drinketh, and drinketh and awaketh, and behold! he is faint." Isaiah 29, 8. God asks, "How long shall this be in the heart of the prophets that prophesy? They are prophets of deceit who think to make my people to err by their dreams." He adds, "The prophet that hath a dream, let him tell a dream; and he that hath my word let him speak it faithfully."

We wish to say in very great confidence, that through dreams God in no age made known his mind to man; and it is an exceedingly pernicious error, for any one to suppose the Divine Father foretells our future ills by dreams, or our good fortune. Dreams, in themselves, are unhealthful and imperfect mental operations, that contain no reliable truth; and they should be allowed neither to create false hopes nor depress the spirits of any one.

IMAGINATION.

Sir William Hamilton says, "Imagination is the faculty representative of the phenomena, both of the external and interna

worlds." Hence, as Mr. Taylor says, "A man has imagination in proportion as he can distinctly copy an idea, the impressions of sense." It consists in forming in the mind, exact pictures from the phenomena of sensation. Imagination is said to be the power of depicting, and fancy, of calling forth or combining the various parts of the pictures constructed by the imagination. It is, in the words of Mr. Irving, "the divine attribute of imagination, that it is irrepressible, that when the real world is shut out, it can create a world for itself, and with a necromantic power, can conjure up glorious shapes and forms, and brilliant visions, to make solitudes populous, and irradiate the gloom of dungeons."

> "And as imagination bodies forth
> The form of things unknown, the poet's pen
> Turns them to shapes, and gives to nothing
> A local habitation and a name."

Imagination, however, is wayward, sensual, devoid of thought, of reason, science, or the light of revelation, and therefore can never direct in things spiritual. It may answer the poet, flatter the lover, and drive sadness momentarily from the erring and unfortunate, but it can furnish no lesson of truth, or add in the least to our earthly happiness our quantum of earthly happiness, or stock of spiritual food.

DEMONOLOGY.

In the time of Homer, gods were merely supernatural men, and demons were used interchangably with them; but in the times of Hesiod, the gods took a higher position, and demons were regarded as the messengers and servants. At a later period, demons were considered guardian angels; and hence, Socrates manifested great confidence in his protecting and guiding spirit. The very wise Plato considered demons of superior intelligence, and Proclus imagined that demons assigned the destinies of mankind. The demons of antiquity were regarded as the spirits of the dead, and were venerated in proportion to the respect paid the individual, while living. From this idea, grew the notion of saint worship amongst Roman Catholics, and possibly, official reverence among Protestants.

The Jews in the days of our Savior, considered demons as evil beings, and hence, the idea of devils having possession of the living for ill.

While it may be somewhat difficult to determine precisely the meaning of the word demons, or the meaning of demoniacal in-

fluences in the time of our Lord, it is interesting to notice the records furnished on this subject by the spirit. We doubt not some of the demoniacal influences recorded in the New Testament, were nothing more than physical afflictions while others, extended to the mental and moral man. Again, the devils that entered into the swine evidently were real existences, operating upon man and beast.

When the disciples reported that, the devils were subject to them through the words of the Savior, he congratulated them on seeing Satan fall, like lightning falls from heaven. A perversion of this passage, led John Milton to people heaven with devils innumerable, and to the monstrous conclusion that, actual residents of the regions of bliss so grossly sinned as to require their precipitation from the battlements of the eternal city. It is, however, obvious to our mind that,Satan held an influence over the bodies and souls of the people, in olden times, which was greatly abridged at least by Jesus the Nazarene. Paul says, "He destroyed him that had the power of death." Yet, the devil is represented as "a roaring lion walking about seeking whom he may devour," and without attempting a critical examination of his satanic majesty, or his works, it is enough to know that, he still exists as the deadly enemy of our race.

Regarding the influence of the devil, it strikes us he operates through men, as his direct agents, and possibly, employs to a great extent, the identical agencies for destroying the world that God uses in its salvation. It may be, "churches are still the synagogues of Satan," and the ministers of Satan occupy the places to which the angels of light and ministers of peace alone are entitled. We are, at least, very sure that,Satan has constructed and is actively employing machinery, of a very imposing character, which is often preferred to the simple agencies of the Almighty. That he is a publisher of books, and a popular newspaper editor, we cannot doubt; and it may be somewhat difficult to discriminate between the subjects of Satan's empire and the citizens of the kingdom of God. To say the least, the devil, is the "god of this world" but want of space admonishes us to forbear.

WITCHCRAFT.

This is a wonderful influence in the religious world. It consists of any and every species of deception, performed in the name

of religion. Simon bewitched the people of Samaria in announcing "that he was some great one." Acts viii: 9. All who believed in his extraordinary power, were bewitched.

If correct in the statement that, deceptions constitute the very quintessence of witchcraft, we will be compelled to admit the existence of vast amounts of witchery in the churches as well as in the world. The vulgar idea of witches passing through key holes to trouble innocent sleepers, is too mean a conception of the craft for the present age. We should look amongst the wise, the learned and renowned, for the highest feats of witchery. It is a fearful conclusion to predicate witchcraft, of so vast amount of agencies for good, in the religious world. Nevertheless, God being true, the day of eternity will reveal the terrible mistakes of our frail fellow creatures who fail to discriminate between the authority of God and the authority of men, the motives offered by the world and those tendered by the Spirit.

NECROMANCY.

This black art, consists in intercourse with the spirits of dead people; but inasmuch as we recently, called attention to this subject, we need not now attempt a fuller examination of its doctrines. It is the duty, however, of christians, to fully answer its manifestations, or admit its authority. There are doubtless psycological facts connected with necromancy, or modern spiritualism, whose existence and force must be admitted and accounted for, or from the failure, the christian institution must suffer.

RELIGIOUS AWAKENINGS AND GETTING RELIGION.

In the religious revivals conducted by most of the denominations of the age, there is a plain and unmistakable profession of wondrous outpourings of the Spirit of Almighty God, and miraculous conversions, the verity of which, christian teachers must admit and enconrage, or account for the singular phenomena upon scientific and scriptural principles. In the present number, however, we will venture no further than to respectfully suggest a rule or two, which may lead to satisfactory results.

If we are to be governed by the scriptures alone, in our spiritual investigations, we can have but little or no trouble in arriving at sound conclusions. But if, on the contrary, still superior revelations are made by the outpouring of the spirit, and the profess-

edly miraculous conversions of the age are of God, the world and the church are entitled to the whole truth on the subject. We are at least safe in intimating the duty of all good men to look calmly into the subject of modern awakenings and miraculous conversions.

CHURCH HISTORY—No. 9.

PRELIMINARY,

CORRECT information in reference to the people of God, anterior to Christ, is indispensable to the study of religious history in the present age. The Israelites indeed, occupy so prominent a position in the world's history that, we can scarcely learn even the alphabet of the spiritual empire, without an intimate acquaintance with the dealings of Jehovah with them.

We closed our eighth number with the establishment of the Tabernacle wroship, under Moses in the wilderness of Arabia. According to our authorized computation of time, "The Tent, or Sanctuary of God, or the Tabernacle of the Congregation, was reared in the year 1491 before Christ. With the hope of assisting our readers in becoming more familiar with the subject, we venture to repeat some of the more important details of the history of the Jewish organization and worship. The outer court of the movable Tent, carried in the wilderness was a rectangle 150 feet long and 75 feet wide. In this open court towards the west end stood, first the Laver, in which all worshipers were required first to wash. Then, the washed approached the altar of burnt sacrifice. Next they entered the Sanctuary, Holy place, or Tabernacle proper. In entering this covered enclosure, the first article of furniture was the table of Shew Bread, on the right; and second, was the Candlestick on the left. In the centre, was "The Altar of Incense," Next,, was "The Holy of Holies, or the Most Holy Place, containing the Ark, surmounted, as we have seen, by the Cherubim, with the Tables of the covenant within, and as Paul says, "The golden censor, the golden pot that had manna, and Aaron's rod that budded." Into this the High Pri only entered once in a year.

Between the cherubim, upon the sanctuary, the Propiatory, Mercy seat, God plainly inscribed his name; which signified tl

all who prayed to him were to look to his temple. If we will remember where the name of a king or ruler is inscribed, there is his power, we may understand that wherever God writes his name, there, and there alone has he from time immemorial met his people. It will also be remembered that, none but the properly authorized, durst enter the house of God or perform service. The sons of Levi were chosen for the purpose of conducting the service for all Israel. Yet it was but a brief space when Korah, Dathan and Abiram, with two hundred and fifty distinguished men of Israel, complained against Moses and Aaron, on the ground that, the rulers were assuming too much, in not allowing all equal privileges in the worship. In defiance of the solemn warnings of Israel's law giver, they would sacrifice, as they honestly thought best. Moses said, "I have not done these things of my own mind, and if these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me." "As he made an end of speaking, the earth opened her mouth and swallowed them up." Nu. 16, 52. Through the entire history of these wonderful people, God was in his appointments and amongst them. No other service save that ordained however, well intended, or suitable it appeared, was acceptable, or could be tolerated. We would also, call special attention to the order of the worship, even by the men who were fully authorized to perform service. God submitted the details, and whether any one erred from the letter, in the divine order, either intentionally or ignorantly, the consequences were disasterous. Perhaps. all readers of the Bible remember the very sad fate of Nadab and Abihu, who, for negligence to use the living, ever burning fire of the altar, employed "strange fire," to consume their lawful sacrifices, were consumed, by a fire that came out from the Lord." Lev. 10, 2. When it grieved Aaron, their father, Moses said to him, "This is it that, the Lord spake saying, I will be sanctified in them that come nigh me, and before all the people, will I be glorified. And Aaron held his peace."

If we understand the law of God, no modification of the service would answer, and no substituted service would the Lord encourage. In this view, nothing short of the order—the letter and spirit of what Jehovah prescribed, was regarded as acceptable service. While the people of Israel walked in the light of truth, the Lord was with them, and fought their battles for them. No power on earth could prevail against them. They entered

the promised land in triumph, subdued the nations in possession, and made the service instituted at Sinai universal. It will be remembered however, that often persons of good intentions, have been disposed to listen to the tempter; and with all the encouragement God exhibited to the family of Abraham, many became restless, and lost faith in their Heavenly Father.

But the Tabernacle was placed in Shiloh and the land, we have seen, was subdued before the children of Israel. They walked with God and prospered in their own country about three hundred and fifty years, or till the year 1141, B. C. In the meantime they permitted the natives around them to exert an unhappy influence. They were disposed to favor all forms of religion that were presented, and finally, the Lord suffered the Philistines to get advantage of Israel. In the first disaster, there fell of Israel about four thousand men. When the people saw the defeat, they were minded to send to Shiloh for the Ark of the Covenant. Hophni and Phinehas, sons of Eli, who had charge, brought the ark, and when the Philistines heard it they were quite overwhelmed with the idea that, "God had come into the camp of Israel." They said, "Woe unto us; who shall deliver us out of the hands of these mighty Gods?" But their officers exhorted them, to quit themselves like men. They met Israel in the field of battle, and to their great surprise, God had forsaken the shrine of his people. They had, it is true, forsaken Him who had been the God of their fathers. The Philistines prevailed—killed the sons of Eli, and captured the Ark of God, and about thirty thousand of the footmen of Israel on that day fell." 1 Samuel iv: 10.

This sad announcement at Shiloh, terminated the life of Eli, and his daughter-in-law, the wife of the slain Phinehas. Her women encouragingly said to her, when in the agonies of death, "Fear not; but she heeded not," but said, "Where is the glory," and breathed out her life, with the words, "The glory is departed from Israel, for the ark of God is taken." From so great a calamity, Israel was never able fully to recover.

The Ark was twenty years in Kirjath-jearim, and during the time, the Israelites had gone after strange gods. Samuel, however, came upon the stage as the prophet of Jehovah, and in his first address to his people, he fervently exhorted them, to put away from among them, their strange gods, and especially, Ashtaroth, and to prepare their hearts to serve the Lord only. He interposed for Israel, when the Philistines, drew near to battle

again, and prayed for them, when the "Lord thundered with a great thunder on that day on the Philistines, and discomfited them. Israel prevailed, and Samuel took a stone and set it between Mizpeh and Shen; and called the name of it Eben-ezer, (the stone of help,) saying, hitherto, hath the Lord helped us." 1 Sam. 7, 3-12. Although, Samuel was a most faithful ruler, Israel had measurably lost sight of the appointments of God, and had at least treated the authority of Him who had so long been their strong stay and high tower, as a matter of small moment. When Samuel grew old, his sons Joel and Abiah, who undertook to rule in the place of their father, "walked not in his ways, but turned aside after lucre and took bribes and perverted judgment." This policy seemed to finish the apostacy of Israel from which, as previously intimated, the nation has not yet recovered, and we presume never will.

"All the Elders came to Samuel at Ramah, and said, behold thou art old, and thy sons, walk not in thy ways; now make us a king to judge us like all other nations." "But Samuel prayed to the Lord, and the Lord said to Samuel, hearken unto the voice of the people in all that they say unto thee; for they have rejected me, that I should not reign over them. According to all their works since I brought them out of Egypt to this day, wherewith they have forsaken me, and served other gods, so do they also, unto thee. Now, therefore, hearken, unto their voice; yet protest solemnly unto them, and show them the manner of the king that shall reign over them. Samuel told all the words of the Lord to the people, and assured them that their property would be confiscated, their sons would be slaves and beasts of burden for their kings charriots, and appointed to reap his harvests, and make his instruments of war; and their daughters would be made confectioners, cooks and bakers, and closed by assuring them, that "They should cry to the Lord in the day of their deep distress, and the Lord would not hear them." When Samuel repeated these words, the people answered, "We will have a king over us. That we may be like all other nations; that our king may judge us, go before us, and fight our battles for us." Samuel, finally, abandoned them to their own wishes—to walk in the paths which might seem best in their own eyes. 1 Sam. 8 c.

"History is said to repeat itself," which is equivalent to asserting that, the children of Adam and Eve, when acting according to their own impulses, and in obedience to lessons of human wisdom [illegible]er not so widely as we may at first view be disposed to think.

The causes which led the Israelites to forsake the Lord's ways, are precisely such, as operate in all countries, at this day; and the excuses assigned by the apostates for their derelictions from the ways of God, are identical with those given by the people of this age. Human nature has been about the same in all ages, and the only very striking differences between the people, are those alone produced by the very simple appointments of the New Testament. Saul, the son of Kish, was the first king over Israel. He was annointed by Samuel, about 1095 years B. C. We hope to close for some time to come, our sketches of Jewish history, in our 12th number. We are pressing hard our preparations for approaching the religious economy adumbrated by the Jewish organization, which has been dissolved, never in our judgment to be restored.

DANCING.

A YOUNG christian who is seen dancing in public, is thought by serious persons, and by those of the world, to have abandoned her profession of religion—her interest in the Savior. There is reason for this. It is generally believed, that a love of dancing and devotion to God do not exist together in the same heart. Some members of churches dance only when masked, thinking that few will recognize them, but when they engage at all, in an amusement that all consider wrong, they have, at least, lost their first love—their first anxious desires to form christian character. Paul says, "whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." None can obey this command when they engage in dancing. It does not seem suitable for persons "to trip it on the light fantastic toe," in all the fashionable paraphernalia of the day, and the same week, to meet to remember the bloody sweat, the crushed flesh, the pierced hands and feet of the sorrowing, suffering Savior. A young sister who dances, can scarcely recommend the religion she professes, to a dying father or sister. If she cannot do this, she is not walking in the path of duty, and is liable to have a heart full of sad memories, when friends she might have led to the Savior, die without hope. Young sisters sometimes dance because they do not wish to be different from their friends. May I suggest, there must be a difference. The world moves on a roa

smooth, and bright, at first; but afterwards rough, and difficult. There is sorrow there, and no balm for the heart that trusts not to the Savior. What is worse, a hopeless grave is at the end. You have had the courage to say, "I believe in Christ." I will try to follow him. If you do this, you must walk thoughtfully, prayerfully in the narrow path to life, and not dance along the broad road going down to endless death.

Have the courage to be different in life young sisters, and the end will be different. It is sweet to visit the grave of one who was a christian indeed. I saw, not long since on such a grave, the inscription, "The pure in heart shall see God," and there was comfort in the assurance I had seen the occupant of that grave die, had known her life. It was pure and spent in the performance of duty—duty to her God, to herself and her fellow beings. She walked by faith, avoiding every appearance of evil, and died in the firm hope of a "blissful home in heaven."

C. F.

RULES FOR A CHRISTIAN DAY.

THE Christian Era has some most excellent remarks under this title, which with slight alterations, we copy, thinking christians cannot read them, without being more thoughtful of their every day conduct.

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life, your affections, your thoughts, your actions. Renew the consecration of yourself to his service, resolving to do and to suffer his whole will. Pray earnestly, submissively, expecting a sure answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think often of him, do nothing, think nothing, say nothing displeasing to him. The least remembrance will be acceptable to him. You need not cry very loud, he is nearer than you think. Lean, in all hours of weakness on his strength, in sorrow and disappointment, on his love. Be on your guard during the day. Speak kindly to all, and evil of none. Avoid all gossip. Be contented, patient, cheerful. Remember your own faults and do not complain of others. In solitude guard your thoughts, in society your tongue. At home, control a disposition to anger, so that all may go to you in trouble,

with the certainty of help and comfort. Spend half an hour every morning and evening in meditation and prayer. Consider in what direction your thoughts usually run, what chiefly occupies them. At night, consider if you have adhered to the resolutions of the morning. It matters not what men think of you, but it is of the greatest importance, what God thinks of you, Take Christ for your model. Consider if you are following his example, and walking in his steps. Do you watch over your spirit when suffering unkindness from those who should be tender and thoughtful of you? Can you forgive, and return good for evil if others are provoking? If you are thus influenced by the religion of Christ, your example will have a saving influence on those around you. They will imbibe the same spirit, and will walk with you in love, not only through one day but through the whole of life.

ELEMENTARY STUDIES—No. 11.

CO-OPERATION OF CHRISTIANS AND CRURCHES.

THERE are various questions of an Elementary character, we had intended to notice in our first volume, which our want of space must necessarily exclude for some time to come. We cannot however, in justice to the cause we are pleading, longer delay calling attention in a more objective manner, to the subject of christian co-operation, We may be told that, there is no such a word as co-operation in the Scriptures, and therefore, it is not a matter of scriptural import. While the exact word may not be found in the scriptures, what we wish to say; and the subjects we desire to impress upon our brethren in Christ, and our contemporaries, we maintain, are in the sacred oracles. For the last quarter of a century, we have read productions of different degrees of merit, upon the subject of the "Fellowship," in which the writers, uniformly agreed that, the word had reference mainly to the "Weekly contribution," but more recently the friends of truth, have looked a little deeper into the matter, and have really discovered that the "Fellowship," means "Partnership," in any, and every divine work.

If the dogma of "Absolute religion," as taught by all Transcendentalists and infidels, is false, we must look to divine author-

ity for religious work and spiritual influence. In plain words, disconnect religion from God, from the Lord Jesus Christ, from the Holy Spirit, and it proves a negation of all reality. We must then look solely to religion in connection with God, with other Divine agencies and with man. We can see no objection to the idea that, God the Father, the Lord Jesus Christ, the Holy Spirit, and legions of "ministering spirits," are co-operating in the salvation of the world. The Apostle said, "We are laborers together with God, ye are God's husbandry, ye are God's building." He adds, "According to the favor of God, as a wise master builder, I have laid the foundation; and other foundations can no man lay, than that which is laid, which is Christ." He also calls the church, the "Temple of God," and says, "If any man builds upon this foundation, gold, silver and precious stones, he shall receive a reward; for every man's work shall be tried of what sort it is." 1 Cor. 3, 9-16. It seems from these verses that, Paul regards all the members of the body, living, working instruments for good.

The same Apostle teaches that miraculous influences, were to serve through the church's infancy and childhood, "till all should come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect manhood, or body, unto the measure of the statue of Christ, that we may be no longer infants, tossed to and fro, and carried about with every wind of doctrine, but speaking the truth, may grow up into all things, which is the head even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying itself in love." Eph. 4, 12-16.

If we can read understandingly, Paul teaches in these Scriptures that, the Hightest intelligences of heaven, and all God's chosen people on earth, are engaged in this transcendent co-operative work of saving the lost. We, especially notice that the Apostle teaches, the members of the body—the "living stoness," in the building, are all workers; and it is through their labors, the body is increased and perfected. "The body," says Paul, "is not one member, but many, and God hath set—placed—appointed or ordained, every one of them in the body, as it hath pleased him, that there should be no schisms in the body, bu tthe members should have the same care one for another." 1 Cor. 2, 14-23. We are not sure that, it is wise to offer argument to show that, all the members of the body from the head to the foot, are mutual

workers, and that, it was through the wonderous institution called the church, God purposed the diffusion of spiritual light and the salvation of all who can be influenced by divine arrangements.

We lay it down as a settled rule of the Holy Scriptures, that it is the sacred duty of all the family of God, in heaven and on earth, to co-operate together, as opportunity offers, in the work of planting churches, educating the members and influencing the world for good. While the Savior perigrinated amongst mortals, various classes—men, women and children—co-operated with him in turning attention to the kingdom which was at hand, and in preparing the minds of the people for enjoying its advantages. In the Apostolic administrations, for nearly forty years after Christ, the labors of all classes were called into requisition. The names they bore indicated, to considerable extent, the character of their labor, Some for instance, while they worked in the department, were known as evangelists, others as ministers, deacons, bishops, overseers, elders, young men, old men, chief men, sons of thunder, etc., etc., but in no instance, so far as we have been able to judge, was one rightly named but by his work. Not only did the individual members in the same congregation co-operate in all practical ways to promote the cause of God, but we have the positive authority that the churches, as churches of different sections, also co-operated with each other. Paul mentions that, persons were chosen of the churches to travel on a certain mission. Such were no doubt called from their special service "The messengers of the churches." 2 Cor. 8, 19, 45.

There are at least two grave questions to be considered in co-operation, viz: The law that is to govern in selecting the labor; and to what extent it should be carried.

In love, christians should judge, of the labor they can perform together. The Apostles on this point disagreed, divided asunder, and yet both parties equally honored God in their labor. So may christians still disagree as to what shall be the next day's labor, and yet, all may strictly obey the gospel and honor Christ without reference to differences of opinion.

In the second place, we are responsible for the character of our partnership work. We know that the churches of Greece and Asia Minor co-operated in relieving the wants of the poor saints in Judea, and we know quite as well that they co-operated in supplying the wants of the evangelists. Paul speaks of robbing churches in one section, to enable him to perform service in an

other. At present we wish merely to indicate the field of co-operation and make a kindly remark to some who should be our co-laborers.

If we are not mistaken, we have seen for years, as politicians would say, a kind of "rule or ruin spirit" among professed brethren, in regard to standing shoulder to shoulder together as christians. Thlrty or forty years since, we were in the habit of hearing great men speak eloquently in reference to "christian union," union in heart and life, of all the servants of God, for the conversion of the world. Of later years, we have seen but little published on the subject, and we do not recollect to have heard, for the past twenty years, a fervent appeal to christians to unite on God's plan in the salvation, for the rescue of our lost race. Most sections of the world, and states of this nation now seem almost severed from all others, so far as religious influence is concerned, and the co-operation which seems current, is merely the union of parties,to build up their particular sect, or to carry into perfection their pet schemes, adopted in the wisdom of men, to give place to their originators.

Once we could travel north, south, east and west, to the four corners of the earth, in the full confidence that every brother and sister we should meet would receive us as a messenger of grace and a brother indeed, but times and manners have changed, and are changing. Now we would fear to attend various orders of meetings, and the deliberations of various religious organizations, amongst the people whom we would delight to honor as our brethren. We are aware, however, that new doctrines, peculiar opinions and foreign practices, if they have not been fully incorporated into the churches, they are already extending such an influence upon them in certain localities, and their leaders as to make it offensive to see present any except such as would heartily indorse their "expedients."

Finally, we wish to say to the friends of the cause of Christ, that the people of God never can, and never will, unite on "expedients." They are of men, and may prove available for good, but men are too imperfect and too frail to agree as to the experiments that shall be brought into requisition. Paul exhorted his brethren "To receive each other without regard to differences of opinion." While we have the true word of God, the true plan and the true work to be performed, all christians should stand together as one man, and not till then, will the world admit that God sent his Son.

READING THE SCRIPTURES.

WHILE we fear that through life, we have scarcely come up to the full measure of duty, and freely admit, we can see nothing of which to boast; we trust it will not be out of place, to allude to a few of the fortunate incidents in our prilgrimage,which have largely contributed to make us what we are, and to enable us to hope, as to the future.

When seventeen years of age, we made an understanding confession of the faith; but at that period we had merely studied a little Geography, Arithmetic and Grammar, had read Weam's History, and the life of General Marion; had looked over a few Newspapers, and read our grand mother's Pilgrims Progress, which she had brought from London, with Goldsmith's Vicar of Wakefield and last, but not least, we had devoted three weeks to the study of Matthew, Mark, Luke and John. An old preacher, had on a dark night, when we were waiting for the witches to come to a "haunted house," told us the history of Joseph, in a manner so impressive that, we could not forget it. While our stock of knowledge was very limited, we feel most thankful that, our early course of study was just as it was. Our literary studies under a good master—James E. Matthews, embraced the essentials of a sound education. Our knowledge of American history was select and impressive, but we knew little or nothing of the history of the world, beyond the independence of the thirteen colonies, General Washington, Benedict Arnold, Dr. Franklin and General Marion. The Vicar of Wakefield directed our sympathies aright, John Bunyan, gave us an exalted opinion of one Mr. Faithful, we believe he was called (never read the book but once.) We had tried to "get religion," and failed; for which we still feel thankful; and we have long felt over joyful that, in our exceeding distress, our attention was turned to the New Testament. Had a catechism or any denominational book been put in our hands, it is more than likely, we would have swallowed the very first system presented, and from our stubborn nature, we would likely, have followed it through life. Our first purpose in reading the Bible, was to ascertain which the Baptist, or Methodist were right in religion, and upon examination, we were quite surprised to find no light on the subject. We found, however, what we could much more clearly understand, viz: that Jesus of Nazareth was miraculously born, and after preaching and suffering he was taken heaven.

We also, learned that, through his Apostles, a new church—a new order of things, was established on earth. After learning these facts, we heard B. F. Hall, preach the word, in a manner which was so simple and plain that, any one could understand it. At the first hearing we made the confession and submitted to Baptism, at Cypress, six miles north of Florence, Ala. As we stepped from the water, a very earnest Baptist friend, exclaimed, "O bless me, when did you get religion?" We, possibly, did not make a satisfactory reply; but our confidence was that God was true, and when He promises there is perfect safety. Our determination from the day of our submission to the Savior, was to recommend his religion to the lost. We thought it was the duty of all christians, to work in the vineyard. We read diligently the sacred scriptures a year, but had never stood before a public audience. On the 1st day of October 1829, we bade our parents farewell for the purpose of preaching to the world. We had but one book, the Bible—and we really did not suppose that, a preacher needed any other. The idea of a concordance, or commentary, had scarcely entered our mind; but we continued our study of the naked scriptures. At that time, we were ignorant of religious papers, but during our first year's work, we read a printed sermon by W. Kinkaid, on Predestination, that we have not to this day, seen excelled. From the fact that, we had no aids in our studies, we were necessarily compelled to become familiar with the different parts of the Bible; and with the scriptures bearing upon special subjects.

In twelve months, we had but little difficulty in examining most subjects before an auditory by turning to, and reading the passages, bearing upon the matters before us. We are now more than satisfied that, we are more indebted to our poverty, in shutting out all books from us, save the Precious Oracles, than any other cause, in our success in comprehending and teaching the scriptures to others. We give it also, as our most solemn conviction that, if our people would learn the word of life, and eminently qualify themselves for instructing the world in righteousness, the safe plan is to rely entirely upon the word of God, as the grand fountain and source of all saving knowledge. Of course, all should learn to speak their vernacular tongue intelligibly, and as a general rule, the less we connect with the simple words of truth, the better for the people.

In our forty and three years experience, we are thankful to know that, the success to which we were entitled, has attended

our efforts, and we are free to say that, this success has been in exact ratio, of our capacity in leading the people, to study the word of God for themselves. Converts made in ignorance, or through excitement, rarely, if ever are able to stand firm in the truth. "Wayside hearers," and converts, fall away, because they do not "understand the word sown," says the Savior. It is certainly ignorance of the simple truth taught in the New Testament that, our contemporaries generally, are not rejoicing christians. It would not only offend, but really madden, nine tenths of the people of our age, to be told, they are profoundly ignorant of the word of God; but we can account for the uniform indifference of the masses upon the subject of spiritual life, upon no other ground. We do not predicate a general want of intelligence with our people, far, from it. We know that, we live in an enlightened age, so far as the wisdom of the world can elevate and ennoble us; but we speak of the ignorance of the plainest truths of scripture. We beg leave to illustrate this point.

Years ago, we became acquainted with a West Point graduate, who stood third in his class, was a high official through the Mexican war, and was at the time we became acquainted, a grave Senator in the State Legislature. When we spoke to him on the subject of religion, he was a distinguished Professor in college. It might seem impertinent to approach such an one, in regard to the elements of religion. But we ventured to do so. Our first question was, "Colonel, did you ever read the Bible?" "To be sure," he rather indignantly replied, "I have never failed to have a Bible in my house, and for many years I have had preaching at my residence." He added, "I have always been very fond of the Bible and have loved to read it." This reply, it would seem, ought to satisfy most persons that, our distinguished friend, had mastered the revelations of God. We had no doubt at the time that, he really thought, the Bible was an important Book, and of course, he had read it, and heard it preached so thoroughly, that he could not be ignorant of its contents. We however, ventured a very respectful request. It was, "Will you do us the favor to read carefully, by next Lord's Day, the Book of Matthew?" As a courteous gentleman, he answered, "I will, sir." That week was given by our friend, at least all the leisure hours, to the study of the 28th chapters of the first treatise of the New covenant. At an early hour in the next Lord's day, Col. A. called at our room to say that, he "had read Matthew." The reading had changed

his countenance—the very muscles of his manly face, were not so angular; his eyes were different, and his voice was soft and subdued. Said he, "Sir, I have read Matthew, for the first time in my life, and this, is a new world to me." I thought, he added, "I had read that book before, and certainly, I had looked over it, but I had no conception of its import. The person therein described, I had not previously discovered. I had no idea of the greatness and goodness of the Lord Jesus Christ, who was rich in heaven, but for my sake became poor, that I might, become rich." On the self same day, our friend, confessed the authority of Christ, and entered his body by Baptism. His after life, comported in the main, with his profession. We give this example, as a fair sample of thousands who have heard, received and obeyed the word of life. It was in this manner about three thousand were turned from darkness to light on Pentecost; the Samaritans were saved by the preaching of the deacon Phillip; and it has been mainly, by the word of God, men have been converted to God, to this day.

Our purpose at present, is little more than to call attention to the subject of reading and studying the word of life. If we can by writing, be instrumental, in the evening of our days, in leading our readers to study the christian religion, by the use of the best means in their reach, we shall gaeatly rejoice, in the knowledge that, our labors have not been in vain in the Lord. We are fully assured, that our success through life, has mainly been by encouraging the people, to carefully study the truth. Not only, can we appeal in confidence to what we have done, in confirmation of our view, but when we examine the word of life itself, we discover that, the sole condition of salvation, is the reception of the "Good seed into an honest and understanding heart." In the publication of the RELIGIOUS HISTORIAN, we have based our hope, mainly upon our success in persuading our readers to study carefully the subjects to which we may call attention, in the light of God's word. A full and correct history of religion, will not be a difficult labor, if we can first learn in what it consists. This knowledge is to be attained mainly, by a study of the Holy Scriptures. On this great subject, we hope to be spared to say much more, and in a style that will not fail to lead our dying fellow citizens and brethren to profitable investigations of the Divine word.

VISITS TO THE SICK.

FEW visit the sick, who really comfort aud sooth them, when they above all others, need such aid. They are often depressed, as well as suffering, and it is difficult for them to raise their thoughts above the pain, weakness and sorrow of their condition. Their friends visit them. They hear the gossip of the neighborhood, or of several neighborhoods, but when they feel that, in a few days, they may be where gossip is never heard, they are not much interested in passing events. Some one tells of the "sick impatient, yearning of the heart for that it hears not," and says, "Oh speak to me of holy things."

It is very seldom that one full of tenderness to the suffering, gently leads the fainting mind to Jesus, the dear friend, who can make a sick and "dying bed, as soft as downy pillows are." Why is it that we shrink from directing friends to him in sickness or in health? He knew anguish deep and bitter, and while enduring it, seemed to feel the need of one to comfort him. He longed for the presence of his Father, and, in deep pain, asked, "Why he had left him to suffer alone?" Why he had forsaken him? His heart was full of the feeling natural to the sons of men although he was the Son of God. He wished his Father to be with him. If the Savior of the world needed support, how much more do his brothers and sisters of earth in their frailty and feebleness, need the comfort that raises them above their sufferings, and teaches them to look with resignation on the grief that leads their affections from earth to heaven? Sickness makes one helpless and dependent. Earthly objects appear so uncertain, and in this condition, it is a great blessing, to be gently led to the source of all comfort—to be spoken to of holy things. One who had been long afflicted, said to her physician, "My sufferings are very great," "I knew it," he kindly answered, "but, what your Savior endured for you, was a greater agony." She was silent. It was comfort to have her thoughts turned in some degree, from herself, to the "man of sorrows." She could more earnestly lift her heart to him, when thinking of the love that caused him to suffer so intensely.

Were physicians to feel this deep interest in their patients, how many sad hearts they could cheer. How often they could lead them from what is passing away, to the beautiful world that fades not. Should not all christians study the best means of consoling the sick?

PRAYERS—ACCEPTABLE—AND OTHERWISE.

What is the secret of acceptance in offering prayers to God? Prayers of faith are always answered. By the prayer of faith, we understand, the prayer is authorized. When Christians have corrected the errors of their lives, it is their right to ask the Lord in faith, to pardon their sins. But he that remains in the practice of sin, can have no assurance his prayers will be heard.

SUBMITTED TO THE SCOURGES OF THE WICKED.

HENRY T. ANDERSON, in the prime of his manhood, under the solemn conviction that christians are not allowed to *take vengeance* or retaliate, submitted gracefully to a scourging from a fellow Virginian. Was this christian? Jesus did the same in Palestine; and if we mistake not, the ancient christians were men of peace.

PAPERS AND PERIODICALS,

Devoted to the Interests of the Church of Christ.

WE deem it not only respectful to our brethren, who write in behalf of the cause we plead, but also important to the readers of Religious Literature, and to the world, to call attention to such publications amongst us as are accessible.

Christian Quarterly, by W. T. Moore, Cincinnati, Ohio, at $3, per annum.

WE have already noticed this work, but much more might be said in favor of it. In mechanical execution, there is possibly, no other Quarterly, in the English language, put up in better style, as to shape, paper and typographical accuracy and taste. The articles are not only equal, but superior to those found in any other like publication. As the writers however, are but men, we should not be surprised to find objections; and it is possible, works superior in literary ability may be before the public, but we are very confident, there is more of the pure teaching of the Bible, in the Quarterly, than any other publication of its class. While we may occasionally venture to call the attention of the editors, to *doctrines*, whose authority we may doubt, we wonld be pleased to see the Quarterly widely circulated. Men of talent, who are zealous in the cause of truth, should always be held in repute for their works sake.

The American Christian Review, Cincinnati, Ohio, Elder Benj. Franklin, Editor, weekly at $2 per annum.

If we are not at fault in memory, this is the oldest weekly publication in the ranks of the disciples; and from its commencement to the last issue, its Editor has contended earnestly for the faith of the saints. As there are defects in all human productions we could not affirm that, the Review, has always been free from faults, but the main purpose and matter of the work, have ever been on the side of the religion of the New Testament. To say the least, Brother Franklin has performed a large amount of valuable labor, for which he is entitled to the love and christian regard of all the people of God.

The Christian Standard, Cincinnati, Ohio, Elder Isaac Errett, Editor and Proprietor, weekly at $2 per annum.

The Editor of the Standard, is a writer of very fine ability, and bids fair to hold a high position amongst the brethren. Years past, many in the south especially, thought that our Brother, took a little too much interest in political matters; but of late, religion seems to engross the powers of his great mind, and we should do him justice in all his labors of love.

The Apostolic Times, Lexington, Ky., weekly at $2 per annum, Editors M. E. Lard, W. H. Hopson, J. W. McGarvey, R. Graham, S. B. Wilks and R. C. Cave.

The Editors are all regarded as scholars and christian teachers of very excellent abilty. We can see no good reason why the paper should not obtain a very wide circulation, and accomplish great good in the earth.

The Gospel Advocate, D. Lipscomb and E. G. Sewell, Editors and Proprietors, Nashville, Tenn., weekly at $2 per annum.

Bro. Lipscomb, the Senior Editor, is a brother of sound learning and is possessed of mental powers calculated to do much good. Bro. Sewell, is one of our most useful preachers, and if there is a sounder and safer teacher of the Ordinances of Christ, we really cannot call him to mind.

The Southern Christian Weekly, Eutaw, Ala., by Bro. J. M. Pickens, weekly at $1 50 per year.

Brother Pickens is a sound writer, and extracts from others with unusually good taste. The mechanical appearance reminds us that, in the states south, we are not a people who will likely, for years to come, be burdened with over much wealth.

The Messenger and Laborer, is published at London, Canada, by D. Oliphant, a well known writer amongst us.

The Christian Record, a substantial and very good monthly journal, by James M. Mathes, at Bedford. Ind. Bro. M. is a faithful teacher, and the work he publishes well deserves patronage.

The Bible Expositor. at Santa Rosa, California, by Alexander Johnson. monthly, at $2 50. This is a live paper, and from our standpoint, it promises very well indeed.

The Sunday School Mission, at Greensburg, Indiana, by able Brethren.

The Missionary, by Bro. T. Munnel, of Cincinnati, devoted mainly to the subject of Missionary operations. Bro. M. is a laborer of great energy in carrying out his convictions.

Christian Messenger, Benton, Pa. a very sound and good paper.

The Texas Christian Reformer, at Georgetown, Texas. We have not yet received it.

We wish at an early date to give these and other journals such notice as will do them justice.

RURAL SUN,

Published by the Rural Sun Publishing Co. Nashville, Tenn., at $2 a neat weekly—J. B. Killebrew, Editor, Prof. Hunter Nicholson and Dr. J. M. Safford, Associate Editors. Mrs. L. Virginia French, Literary Editor.

THE first number of this journal is upon our table, and as to mechanical execution and Educational ability, we can see no reason why it should not be classed amongst the first Rural publications of the country. Maj. Killebrew and Prof. Nicholson, already enjoy an enviable reputation as Agricultural Editors. Dr. Safford has long been favorably known, as Geologist of the State; and Mrs. French as a lady of high Literary taste, will doubtless exercise a very salutary influence. The purpose of the Company and Editors is, to furnish our people a Journal, calculated to encourage business, industry, enterprise and the general improvement of the country. The intellectual and moral elevation of

farmers and the working classes generally, will be a chief purpose of the publication, and hence, we take great pleasure in recommending it to the attention of the whole country.

RELIGIOUS REPORTS.

Sister Jane L. Fagg, of Ashville, North Carolina, reports spiritual interest in her state. Without intending to flatter, we deem it due to our sister to say, she has certainly exerted a very good religious influence, in her pious conversations, christian letters, and untiring zeal in distributing the writings of the brethren.

Brother J. M. Pickens of Eutaw, Ala., Editor of the Southern Christian Weekly, during a tour of thirty-six days in his summer vacation, in North Alabama, delivered fifty-seven discourses, and had fifty-four additions to the church. Success attends every faithful effort, to advance the cause of truth.

Brother Jesse Sewell, is laboring with marked results, through the mountain district of our state and various other sections of our country. He understands the truth, and speaks it in the love of it. The Lord prospers all such teachers.

Our venerable Brother, W. C. Huffman, of Trousdale, Co. has spent much of his time in successfully preaching the word in Southern Kentucky. We can call to mind no brother, who is a safer teacher, and we trust he will be spared to labor in his Master's cause for many years to come.

Prof. J. A. Reubelt, of Ghent, Ky., certainly promises to prove himself a very efficient defender of the faith.

Brother N. J. Mitchell, of Pa, is evidently an able and active minister of the Lord. His reports are very encouraging.

HENRY T. ANDERSON.

We consider it in strict accordance with the purposes of the Historian, to invite attention to the labors of the living and the dead, whenever we can do so, with the assurance that, by such a course, we can contribute to the promotion of the cause of Christ. Our Savior said, of the woman, who, "For his burial, poured an Alabaster box of very precious ointment on his head, "Whereso-ever this Gospel shall be preached in the whole world, shall also this, that this woman hath done, be told for a memorial of her."

While it is wrong to idolize men, it indicates anything but christian regard, to permit godly persons to pass from earth, without reference to their good works. Paul, in his Hebrew letter, was most careful to impress upon the hearts of the living, the spotless character of many bright examples that had passed away. In consequence of the Savior's sufferings, we love him tenderly; and we can but remember with kindest regard good men, who spent their earthly all, and their lives, in laboring for the salvation of their race. The eminent servant of God, whose name is placed as a caption to these remarks, after extreme suffering, died in the City of Washington, Sept. 19th, 1872, in full faith that, after a short rest from his earthly labors, he will in the resurrection of the just, rise with the spiritual vigor of eternal youth, and will enjoy the rich reward for which he gave the undivided labors of quite a long life. Henry T. Anderson, was born in Caroline Co. Virginia, Jan. 27th, 1812, and after a pilgrimage on earth of sixty years, eight months and eight days, he bade a long farewell to all that bound him to earth. His parents were members of the Baptist Church, but at the age of twenty-one, he was baptized into Christ upon a simple confession by his older brother, who was a teacher amongst the disciples. In his school days, he evinced great fondness for English and classical studies, and while his course of instruction was not full, he was fortunate in having the aid of a teacher who was a fine Latin and Greek scholar.

Brother Anderson, from his reception into the church, was a most devoted student of the Greek Testament. He began to preach at twenty-two years of age. In 1837, he removed to Southern Kentucky, taught school and preached in Christian and Todd counties. He was invited to Nashville, in 1841, and labored in the congregation, through much difficulty, for several months, when he returned to Kentucky. Here he labored in the capacity of Teacher and Preacher, and thus he employed his talents till the winter of 1847, when he took the pastorate of the Walnut Street Church, in Louisville. He remained in this position some five years, resigned, and for several years, was preaching and teaching at various points in Ky. In Dec. 1861, he began the translation of the New Testament, the great work of his life. We cannot call to mind any other distinguished Biblical scholar or able preacher, who struggled through as much poverty and suffering as Brother Henry T. Anderson. He was never covetous; but asked at the hands of his brethren, merely food and raiment, and yet, he was to say the least, poorly supplied. We reproach not

the brethren, because we are satisfied they never knew the extreme wants of our departed brother. He did not possess those winning traits, calculated to draw the rich very close to him ; and he reproved sin in high and low places, with so great earnestness, as to often repel, rather than attract even good men. We attribute most of his troubles to his confident belief of the truth, and his unflinching independence in proclaiming it to the world.

During his residence in Tennessee, he spent part of his time in our family, and we are glad to bear testimony to the purity of his character and his unspotted life. A more earnest student of the Greek Testament, we have not known, and his power of analizing difficult subjects was remarkable. He studied the christian religion only, and had no taste for other matters He was possibly unfortunate in the expression of some undigested metaphysical conclusions, a few years before his death, which gave ground at least for murmurs from excellent men ; but his whole self denying life, bears witness to his integrity and devotion to the cause of his Master. At the time of his death, he was performing service in a government office for bread, and has left his family, without the means of subsistence. None who knew our brother, could fail to respect him as the noble gentleman and christian scholar ; and we doubt not, in the day of judgment, he will stand approved by the righteous Judge.

Brother GEORGE SMITH, one of the great men of the West, past the dark river of death, in the State of Indiana, a few weeks since. We knew him for many years as a most earnest and loving teacher of the religion of Jesus Christ. If we mistake not, we last heard him preach in Cincinnati, Ohio, in 1860, when he said to a vast audience, "I have almost closed my labors in the west, and while I would be pleased to enter the land of rest, I desire first to see my kinsmen and my early associates, in my native New England, before I pass from earth." He saw his beloved Maine, and broke the Bread of Life to his people years since, and from all the statements which we have seen, we are impressed with the confidence that, our highly esteemed fellow laborer, finished his course with the full assurance of entering into the rest prepared for him.

DEATH OF RICHARD H. BARRY.

OUR friend and Brother, RICHARD H. BARRY, is no more. He past from earth, at his residence in Nashville, Tenn., Nov. 7th, 1872. We knew him well from childhood, Thirty years ago, he was a Printer, in the Office of the Tennessee State Agriculturist, then conducted by Dr. Gerard Troost, Dr. John Shelby and the writer.

Through life, he was regarded as an obliging gentleman and an honest man. For many years, he was a member of the church. and on the 10th, his remains were conveyed to their last resting place, from the church of the Advent—Episcopal. It may be asked if our Brother was not in accord with his Brethren? No man was more fully satisfied of the truth than was he, but at the time of his death, he was Grand Secretary of the Odd Fellows, and for many years gave the energies of his active life to the promotion of his favorite Order.

RICHARD H. BARRY, was respected by all, and much beloved by his friends and associates. He rests from his labors, and his family and acquaintances have good ground to hope, he will be numbered with the redeemed when the Savior shall come to make up his jewels.

SCHOOLS.

Male and Female Seminary, by Brothers A. & R. Clark, Fort Worth, Tarrant Co. Texas.

Female Seminary, by Brother J. E. and Sister Alice Scobey, Murfreesboro, Tenn.

Male and Female Seminary, by Brother T. B. Larimore, Florence, Ala.

Male and Female School, Manchester, Tenn., by W. D. Carnes, a Teacher of very considerable experience.

Hope Institute, for Young Ladies, by T. & Mrs. C. Fanning, Franklin College, Tenn.

We hope as opportunity may offer, to report in a much more extended manner, all the Schools and Colleges, under the direction of the brethren, and we trust that the friends of Education, will co-operate in giving information, that we may furnish it to our readers.

THE

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VOL. II.

From the very flattering manner in which our Monthly has been received, we are encouraged to send forth our Prospectus for the Second Volume. We feel confident that the work is giving general satisfaction, and its circulation will become more extended. Our purpose is to mail the numbers the first of each month, and we trust we shall be able, in the year 1873, to successfully examine,

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